1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

wondered, therefore, that I should now hear Faris so excitedly wrangling with someone. But when I stepped round the tent and saw him, I was undeceived. He stood with clenched fists, his face raised to the sky, in an attitude of supplication. He obviously believed himself secure from human observation, and it was obvious also that he conversed with no human being.

He spoke to God, and his prayer was an expression of the anguish of his soul.

"Thou art merciful," I heard him cry. "Thou seest that our suffering and our dying have become cruel. We are starving to death. The helpless have no hope except in Thee. . . ."

Faris was a Muslim in name only. He cried out like a child to his Father. He implored—and raged in turn. He stamped his feet and clenched his fists in impotent fury. He bowed his head in humility—he raised his eyes in anger, but he also wept bitterly. He stretched out his empty hands, crying: "O Lord, the people perish, men and beasts starve, give pasture—give water—give bread —give peace. . . ."

Without letting him see me, I slipped back to his tent. I sat down by the hearth and poked with the fire-irons in the glowing dung, and held out my hands over it. Involuntarily I folded them and thought of the childlike faith of Faris, and I too begged God for aid. "Thou must help—the need is great; the herds are starving and the nation is dying."

When I raised my eyes, Faris stood before me. "Thou art sad, my Brother?" he asked affectionately.

I rose and grasped his proffered hand. "No," I said.

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763 of Tra'd ibn Sattam. Tears ran down the children's faces, but they bit their lips. Now our adventures were related, to the accompaniment of the free comments of the company. With incredible self-mastery, Faris, marked by death, sought to hide his sufferings and take part in the general conversation, which ran on and on. Every little detail of the fighting was threshed out in cold blood, and Faris's inevitable fate was discussed with (to anyone of the Western world) cruel disregard of his feelings.

This discussion lasted two hours. When the company finally rose, Faris also tried to get up; but a severe hæmorrhage threw him back on his couch, and he 763 fainted. His mother was sent for. When he came to, she 593 was kneeling at his side, with his hands in hers; and one could see she was hungering for a look from him. "My son!" she whispered, and kissed him, her face streaming with tears.

When Faris's still-wandering eyes saw her so convulsed with grief, his face quivered. "Who is this woman?" he said, propping himself on his elbow. "Take her away! I don't know her."

The slaves looked at one another uncertainly.

"Take her outside!" Faris called to them again. Then I took the poor woman by the arm and, with some words of consolation, led her from the tent. But at the entrance of the tent she wrenched herself from me, ran back and threw herself at Faris's feet. With both hands [782] she gathered dust from the ground and poured it on her head and cried to God to preserve her son.

Faris touched her bent head and said:

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585 gold-laced shepherd's cloak floating from her shoulders.
292 She took her position beside the white mare; and an aged
585 Bedouin, with a little lamb, only a week old, in his arms,
[782] stepped before her, laid the lamb at her feet and slit its throat as a sacrificial offering. Auda snorted and backed away from the blood, but the old man grabbed the halter and, dipping his fingers in the lamb's blood, painted the *Wasm* (tribal mark) of the Ruala on the mare's neck. Then he calmly passed his gory fingers through his white beard. The slaughtered lamb was given, in accordance with the custom of the Bedouins, to an orphan—a little girl selected by a *sheykh*.

Without accepting a helping hand from Mnahi, which he offered because of her trailing garments, Tuëma lightly swung herself on to the back of the white mare and at a walking-pace rode through the camp. The huge Negro strode beside her, holding over her head the great sword of Janda and Jidua and exclaiming, herald-fashion:

"See ye the bride of Faris! See ye the virgin!
O for Tuëma's eyes and Alya's grazing herds!
O for the dark hero and his bride!"

Thus the procession made the round of the camp, all the inhabitants of which were lined up in front of their black tents and, as the bride rode past on her white mare, it was with a joyful "*Zaraghrit*" they greeted her, even though their hearts were heavy within them.

Returning to Faris's tent, Tuëma dismounted, took the white lamb's-skin rug from her mare's back and spread it on the nuptial couch. Then she disappeared

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831x 5. Her cheeks are as smooth as gossamer, which none must touch roughly
539x And which a light breeze lifts when unburdened with dew.
6. Her breasts thou wouldst liken to eggs, the halves of which lie on a sand drift,
While on her temples the hair waves like black [ostrich] plumes.
7. Her belly — neither fine cloth nor cotton
Nor even the Kashmir wool is as soft as her belly, not the smooth wool used for weaving rugs.
8. O little daughter of him who stands firm when the terror is at its height
And proves no coward when all rush about and bend over the necks of their horses.

The author of this poem was Čen'ân âl Ṭajjâr, a member of a once famous kin, the remains of which now usually camp in the neighborhood of Dmejr. Abu Rašîd was a friend of the love-stricken Čen'ân, whose sweetheart, a chief's daughter, was staying with her father in the inner desert.

Verse 1. *Malkûš* is one wounded or stricken; *lakešni hassejf* means "this saber wounded (struck) me." *Muntaha šakwâj* means "my last consolation, or comfort, is the man whom I trust the most." *Al-ḳalb murtall* or *al-ḳalb beh roll* (or *hamm*) means the heart filled with unsatisfied, passionate love. 2. *Al-'afw* or *jâ-llâh 'awntak*, meaning "May Allâh have pity on you!" or "May Allâh help you!" is a usual cry when one hears of a great misfortune. Allâh visits man with torments for his sins, hence the exclamation *"al-'afw,"* meaning "Forgiveness!" "Mercy!" or "Pardon!" If Allâh forgives the misdeeds, the misfortune is past. *Šawwâl* is the tenth month. Čen'ân, who lived permanently with the settlers, uses this word, which is not usual in the desert. *Al-ḳṣajjer* is the name given by the Arabs living in the neighborhood of Damascus to the eighth month, *ša'bân*. The poet's sweetheart moved with her father to the inner desert in the month of *šawwâl*, and now *al-ḳṣajjer* was nearing its end; thus ten months were almost past and, still, neither messenger nor traveler, *ṭâreš*, had come bringing word of her. 3. *Baṭṭûš* is a plant with red fruits preserved for their pleasant odor. 5. *Dehdâr* is gossamer. 6. *Ḥača'* or *tekel* means "resembles." A *ṭe'es* is a smooth drift of rosy sand. The halved shell of an ostrich egg lying on the smooth rosy sand reminds the poet of his sweetheart's charms.

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The maiden longs for a word from her lover, who has gone with some traders in camels to Egypt, and urges the messenger carrying letters for the chief to hurry.

Zâ'û min al-'ejd w-meżfini
w-mnaššerin ad-dallâli
'allemi bihom bel-maḳâfini
w-mrakkezin al-maḳâmi.

After the holiday they departed, but in the opposite direction,
Their best clothes donning.
Let me hear of their news, that they have encamped to stay
And have erected a water hoist.

The maiden learns where her lover's kin have encamped. *Al-'ejd* is the holiday of *az-ẓaḥijje*, when a she-camel is sacrificed by the Bedouins to every member of their kin who has died in the past year. *Meżfin* means that they have not followed the other Arabs in their forward movement but have taken the opposite direction. They encamped by a watering place and for a long period, hence *maḳâfini*. The word *meḳâm* designates a place where the Bedouins make a prolonged stay in summer time; thus *ḳaṭanna 'ala-l-ḳâra* means "we camped a long time in al-Ḳâra." *Maḳâm* is the wooden apparatus for raising water, fastened above the edge of a deep well (see my *Arabia Deserta*, Fig. 35, p. 161). Such an apparatus is arranged only when the Arabs intend to stay at that particular well for some time. On that occasion they take out their best clothes and the women dress in their finest, *munaššerin ad-dallâl*.

Ed'û rá'i-š-šowše
an-nûri mâ ḥala' howšeh
jâ muḥarreden lar-radi bowšeh
jâ howš at-turk jâ howšeh.

Wish long life to him with the short hair,
To an-Nûri — Oh, how graceful is he in the fight,
He who frees the herds captured by a wretch!
Ah, the fight with the Turks, ah, his fight with them!

Ed'û for jâ ṭawil al-'omr. When going to battle every rider bares his head. The kerchief rests on his shoulders; the weight of the head rope hanging round the neck holds it to the body. *Šowše* means short, unbraided hair on the

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will be slain, their herds perish. The chief Ṣaḳr eben Meṣreb, a famous leader of countless raids, was greatly incensed against both the sorcerers and their disciples because of their incessant greed and was once heard to say: "Oh, may Allâh rid me of you all! If you have enough, you disturb everybody's rest by your music and your foolery; if you are hungry, there is no being rid of you, you beggars; *low šeba'tu awḏejtu w-low ǧi'tu arzejtu.*" On hearing this the insulted sorcerers called a meeting and one of them, Mnâḥi eben Dabbâr, cursed Ṣaḳr in the name of all present. A few days later the chief was dead.

Of the sorcerer's curse the Bedouins stand in much fear. If anybody hears that a seer has cursed him, he makes haste to find the seer and, falling on his face before the powerful man, crosses his hands behind his back as if fettered and says: "I ask the protection of thine ancestor and am willing to bring a lawful sacrifice as a gift to him, *ana dâḫel 'ala ǧeddekom w-ana ḥâṭṭ ḏebîḥat ǧeddekom mowhebha mowhebe šara'ijje.*" The sorcerer answers: "Agreed, it has arrived; *tâmma w-jâmma.*" The animal selected for the sacrifice is killed by the sorcerer at the edge of the tent, with its head turned south, while the sorcerer says: "O Allâh, this sacrifice is destined for my ancestor." Then he besmears with the blood of the sacrificed animal the center pole of the tent and the strip which strengthens its roof, *ṭarîžet al-bejt*; the meat he and his disciples eat, and the accursed is relieved.

At the time when this was written (1909) the following persons were recognized as true seers: men: Mnâḥi eben Dabbâr, Rannâm eben Ǧel'ûd, Ṣajjâḥ eben Ǧlejdân, Za'al eben 'Awwâd; women: 'Ešba bint Hmezi, Baṭḥa bint 'Awwâd, and Dlejjil bint Mâṣi.

A sorcerer can give information whether and for how long it is going to rain; whether a wife will bear a boy or a girl; whether the young produced by the mare or camel will be a male or a female; whether a raid will succeed, etc.

War expeditions on a large scale are always accompanied by a sorcerer who instructs the commander in anything he may undertake. The latter asks the sorcerer's advice only on occasions when he is at a loss what to do. Then the seer stimulates himself with music and works himself into an ecstasy, which helps him hear the angel speak and proclaim the will of Allâh.

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hang the cradle, *rûǧâḥa*, which is made of a quilted cover and has a rope tied to its four corners, high up to the tent poles. If, then, *as-sar'a* comes into the tent, she looks for the child on the beds made on the floor and takes no notice of the cradle hanging from above.

Another evil spirit appears in the shape of a big greyhound bitch, *seleḳa*, with an enormous jaw and a breastbone, *zowr*, reaching to the ground. This spirit, known as *sa'aluwwa*, is the only spirit which appears in the wide level desert and lives in dens such as are used by the hyenas. A traveler, *ṭurki*, a member of the Mseke kin which belongs to the 'Ebede division, once met what he thought to be a *seleḳa* in the desert. He made it come to him, believing that it might lead him to the camp it had left. But instead of being a *seleḳa*, it proved to be a *sa'aluwwa* who jumped at him, tore flesh from his breast and face, sucked his blood, and did not leave him till he was half dead. When finally found by other travelers, all he could do was to tell what had happened to him before departing this life, *râḥ*.

A *ḳurṭa* or *ḳârûz* is a spirit who destroys newly born boys but does his work unobserved. If a Rwejli is married to a woman who has borne him several boys all of whom have died after a short time, and if the same thing happens also with the second wife, then he knows for certain that it is a *ḳurṭa* who has done him this wrong. To appease the spirit he procures a cock with green feathers on its neck and waits until his wife comes to childbed again. When her time is near, with the live cock he draws in his tent seven circles, one within the other, kills the cock in the seventh in the center, buries it there, and lays his wife over that spot. She will then bear without any pain, and her son will not die, because the *ḳurṭa* has been given what belonged to it. *Dakk al-ḳârûz*.

REVERENCE FOR GRAVES RARE AMONG BEDOUINS

The Bedouins know of no communion with the saints. In the whole inner desert there is not a single holy grave or shrine erected in honor of a saint. In fact they have no saints whatever. When they make their short sojourns in the settled territory, where by every village the dome of a shrine rises above the real or imaginary grave of some man or woman

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769 follows: "O thou who hast protected our herds called 'Alja! By the success which Allâh and thou grant! If Allâh will lead us to glory and liberate us, thou wilt receive a fat she-camel. *Jâ râ'i-l-'alja bsa'ûd allâh wa-s'ûdak en allâh nowmasna w-fakkna lak ǧezûren.*" On their return with booty they make a fat camel kneel down, cut her throat so that the blood sprinkles the tombstone, and shout: "This is thy supper, O protector of the 'Alja herds!"

My companion, Blejhân, related: "I rode out for plunder with only one comrade. Not far from Turki's grave we made our camels kneel and went to the grave. Laying our right hands on the tombstone, *naṣîba*, we said: 'O thou protector of the 'Alja! If we return with booty, thou wilt receive a fat she-camel.' Soon afterwards we noticed a caravan, *žâfla*, on the road Darb as-Sâ'i which leads from Damascus to Hît and Bagdad. Crawling near to it at night we captured six she-camels, one of which we sacrificed to Turki. The entrails we ate at the grave, the flesh and the hide we carried home. Our camp was then in the upper part of the al-Mijâh valley.

"Not long after this a certain Mzaḥlak of the Weld Slîmân [*sic*] rode in command of a raiding troop past Turki's grave. Stopping his camel, he exlaimed: 'O thou protector of the 'Alja! If by thy help we return with booty, thou wilt receive a fat camel: *jâ râ'i-l-'alja en afadna bsa'ûdak lak ǧezûren.*' They captured a large herd, killed a camel on his grave, roasted and ate its flesh, and brought the hide home."

Whenever the Fed'ân encamp near Turki's grave they kill a camel in his honor but not until they wish to move to the settled territory, *elja ṛarrabow*. To the feast not only the Fed'ân but also the Sba'a and 'Amârât are invited, because Turki was related by blood to all the tribes acknowledging Bišr as their common ancestor, *ẓana bišr*.

VOWS

●782 All Rwala believe that they can win Allâh's favor by a vow. Not that Allâh would desire or need the promised object, but it rejoices him to see that the Bedouins remember in time that without his help they cannot attain what they desire, and also that they show willingness to give up something of value in order to assure themselves of his help. Such vows are made by all, men as well as women, old as well as young,

782 in regard to their various needs and in all sorts of ways. When in fear, *šaḥna*, for a person dear to them or when anxious, *minšaḥenîn*, for a relative captured by the enemy and threatened with death, *šaḥḥanûh*, they turn to Allâh. Should a man not return from a raid at the expected time, vows are made by his father, mother, brother, or sister: "If Allâh returns the distant one to us, behold! I will give to Allâh's face one old camel and that without delay; *en ǧâb allâh hal-râjeb tara lwaǧh allâh fâṭeren mâ beha mhala'*." If an avenger refuses the blood price, insisting on killing the guilty person, he vows: "O Allâh! as soon as I have avenged my brother, thou wilt receive an old camel and a sheep; *jâ-llâh en čân teṭârajt laḥûj ennaha fâṭer w-menḥarha na'ǧe*." Or: "Be my wife forbidden to me until I have avenged my brother." Vows to the effect that they either will sacrifice a she-camel to Allâh or that they will fast and give the food thus saved to the poor are also made by his relatives for the benefit of one seriously ill. However, a vow is not sufficient to bring children to married couples or to cause boys to be born instead of girls.

Every vow must be uttered aloud and in the presence of witnesses, so that they may remind the man should he ever forget it and thus save him from Allâh's anger. Yet even one who has vowed something to Allâh in his heart while riding alone through the desert is bound to fulfill the pledge, because Allâh can read hearts and will not be deceived. "Who compels a man to make a vow? If he made a vow, he did so voluntarily and must fulfill it to the best of his ability." If a father vows an animal which does not belong to him but to his son, the latter can defend it against his father. On the other hand, the son cannot do the same in the case of his mother, because, according to Allâh's will, nobody cares as much for the son as his mother, *mâjene 'ala waladha*. The vow made by a daughter or sister must be fulfilled by the father or brother, who is responsible for her, as Allâh would not be angry with the women but with the men. A married woman is not allowed to vow an animal to Allâh without her husband's permission. Yet should she do so, either her kin are obliged to replace it or she must pay its price. Nor can a woman kill the promised animal herself; this is always done by some man in her place, who lays it on the ground with its head towards the south, saying: "This belongs to the face of Allâh." Then the one for whose benefit the vow was made,

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182 *alli mandûren 'alejh*, dips his forefinger, *ḵâlṭeh*, in the blood and touches with it the point of his nose, both of his cheeks, and his forehead between the eyebrows. These four blood marks, *nûr ad-damm*, must not be washed off.

Ṣṛajjer eben 'Emrân of the Mwâhîb clan of the Sba'a tribe once commanded a troop of raiders marching against Eben Rašîd, who was also out on a raid against the Sba'a at the same time. The troops met; Eben Rašîd, being the stronger, soon pressed, *wâfeḳ*, Ṣṛajjer's troop so hard that it scattered in all directions. Those who were overtaken were killed, those who escaped perished from thirst. Only a small part of the troop returned home. Ṣṛajjer's mother inquired of those who came back, *alli ṭabbow*, about her son, but in vain, as every man had had to look out for himself. Then she made the following vow, *naḏarat leha neḏr*: "Allâh, if my little son returns, I will give thee a fat camel." After a few days a certain Ṣlubi arrived with Ṣṛajjer on his camel, and the mother did as she had vowed.

The husband of Ḫulfa, a daughter of Ḥlejf âl Ḥdêreš of the Sba'a, having borrowed some money from his relatives and acquaintances, left the neighborhood of Tudmor (Palmyra), where he was camping, for the inner desert, *šarraḳ*, in order to buy camels from the Šammar subject to Eben Rašîd. He intended to sell them to the contractor who was repairing the highroad from Ḥoms to Damascus. Yet Allâh decided otherwise. While he was resting at night with his comrades, they were set upon by raiders, *bajjatowhom*. Robbed of everything, dispersed with derisive laughter in all directions, they were unable to meet again. In the evening one of the party happened to meet a Ṣlubi who took him home, where he related what had happened. Thereupon Ḫulfa began to weep, and repeated her vow made on the day when her husband started for the inner desert, *jowm alli hw šarraḳ min 'endaha*: "If, O Allâh! thou returnest my husband safe to me, I will give thee a fat camel." After three months her husband returned. Then she told him: "Behold, for thy sake I vowed a fat camel and wish thee to kill it, *tarâni naḏart 'alejk neḏr ǧezûren w-abejk teḏbaḥaha*." But he objected: "I have no fat camel, nor anything to buy one with." Loving him greatly, Ḫulfa feared lest Allâh might punish him for not fulfilling her vow, and therefore she went to her kin, *laḥalha*, and begged from her brother a camel, which an acquaintance killed before

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her husband's tent, she herself marking the latter's face with the animal's blood. 782

Ṛaṭjân walad ʿAwwâẓ, a member of the Eben Mehîr kin of the Sbaʿa tribe, lost his brother. He had been killed by a Bedouin, who offered to pay the blood price. But Ṛaṭjân refused this, desiring to avenge blood with blood, and vowed to Allâh a camel if he would help him exact vengeance. When the guilty man sought refuge, *ʿannaz ḥâleh*, in another territory, Ṛaṭjân was unable to find him for some time. He had given up hope of seeing him again, when suddenly while on a raid he met a strange troop, among which was his fugitive, riding a mare. Dismounting, he seized his revolver, *ridnijje*, and with two shots killed both the guilty man and his mare. On returning home he sacrificed a camel. 628 782

A brother of Eben Faẓîl of the ʿEbede division of the Sbaʿa tribe was killed by a member of a powerful kin, who at once took the part of the slayer. The latter was so universally known and esteemed for his generosity and readiness to serve, that everybody in the clan helped to save both him and his kin from the avengers. They conducted him to a place of refuge, *ʿannazow al-ḳâtel*, returned to the camp, and tried to persuade Eben Faẓîl to be satisfied with the blood price. They continued to press him more and more, until he replied: "You are mistaken. It is not the slayer, but myself whom you should have brought to a place of refuge, for I am threatened with danger, not he. The blood price you can keep. I swear by Allâh that I will not touch my wife until my brother is avenged." Afterwards he removed with his whole kin to Eben Hdejb, told him why he had left his clan, and made him the guardian of his family, should he not return. Then he went at once in search of his brother's slayer. Three months later he found and attacked him, but he was himself seriously wounded and only escaped with his life through the assistance of some Bedouins. With them he lay nearly two months before he recovered sufficiently to be taken on a camel to Eben Hdejb. But, as the use of his right hand was gone, he was unable to avenge his brother. Yet there still remained a twelve-year-old son of the brother, who, on hearing of what had happened to his uncle, instantly declared: "Uncle, I myself will go after my father's blood." It was in vain that they tried to hold him back. Mounting a camel, he rode to the Arabs among whom the slayer was hiding, stopped

628 his animal before the chief's tent, and, entering, sat down among the guests and visitors. They conversed on all possible 782 topics, *an-nâs tesowlef min 'arẓ al-ḥači*, as is usually the case, the boy listening eagerly. Suddenly he heard one of the visitors say: "Our blood-stained one, *dammawi*, mentioned that he had found at such and such a place a hole filled with rain water; but look, he has just come back with his water bag full." Great was the joy of the young avenger on finding the culprit so soon, and he took good notice of the tent into which the guilty man carried the water. Crawling in at night, he found him sunk in deep slumber. Shaking him with all the force at his command the boy said:

"Art thou asleep or awake? *ènt nâjem walla' žâ'ed.*"

"I am awake, *ana žâ'ed.*"

"How canst thou sleep with my father in thy belly? *čejf tnâm w-abûj bebaṭnak.*"

"Not thy father alone but thou too wilt be in my belly," replied the culprit, jumping up and grasping his weapon. But at the same moment the boy fired a shot at him from his revolver, *ṭawwar beh ar-ridnijje šamâm*, killing him instantly.

On his return he simply said: "Uncle, I have avenged my father; *jâ 'ammi aḥaḍt ṭâr abûj.*" But the uncle was not to be comforted, thinking that he had not fulfilled his vow. "I vowed not to sleep with my wife before bringing back the blood of my brother. Thou hast now brought it. What am I to do?" Then the more experienced men advised him to dismiss his present wife and to marry anew. This he did.

782 In 1898, when cholera was ravaging the country, the Bed- [164] ouins fled to the desert to escape the contagion, *waḫmen čebîr*, which threatened them. Ever since they have called that year *sanat abu faḳsa*, cholera year. At that time Blejhân eben Meṣreb became seriously ill, and his relatives were convinced that he could not recover, *jâ beh rabeḥ*. When his brother, who was pasturing camels at some place far from the water, heard the news, he left his herd and hastened home, *rawwaḥ min al-'aẓîb*. The sight of Blejhân filled him with terror, for he looked more wretched than any one would have wished to see even his worst enemy appear, *w-allâh aš-šowfat al-kaṣra tamannâha l'aduwwak*. Weeping bitterly, the brother lifted his eyes to heaven and exclaimed:

"O God, a camel I vow to thee at once, if my brother shall again walk full of health and vigor, *'adîden w-šedîden*."

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Then he went back to his herd. When he came five days later with his camels to the watering place, the Arabs there said:

"Hear the glad tidings! Thy brother is getting better, no danger threatens him any more, *lâ beh ḫlâf*." So, after watering his camels, he made all haste to visit Blejhân and embraced him with the words:

"May thine illness depart for the inner desert, *šarraḳ*." Blejhân answered:

"May it never reach thee!" After a short talk, the brother led in a young white camel, *ḳa'ûden awẓaḥ*, exchanged it for an old camel, *fâṭer*, fettered her left foreleg, *'aḳḳalha*, outside the tent, and sacrificed her with the words:

"God, this is the camel I vowed for my brother; my vow is fulfilled." At that moment four men seized Blejhân, placed him in the streaming blood, and also dropped some of it on the end of his nose, on both cheeks, and between his eyebrows. He recovered completely.

Both the father and brother of Ḥamṣijja, an unmarried daughter of one Fâre' of the Sba'a tribe, were murdered. The brother left two boys, whose mother married again. Ḥamṣijja took charge of the boys, became their foster mother, *wâlijathom*, and made the following vow: "O God, as soon as these two boys are able to care for themselves and make their first raid, behold! I vow to thee a *fâṭer* camel, and I also vow that I will fast for three days in seven times seven weeks." When the boys grew up and returned from their first raid in good health, Ḥamṣijja had a camel sacrificed and for a whole lunar year touched food only every other day.

701 721 partakers in the raid greet him with the words: "May this project bring luck, *râšda han-nijje*," his answer being: "The same to thee, *lenowlak*."

In every raid there is a commander or leader. In the smaller ones there is only one, in the larger there may be more. In the smaller raids the leader, *'ažîd*, takes the best of the captured riding camels, *nâḳt aš-šdâd*, as well as a she-camel which strikes his fancy, *al-mhawwa'*, and finally a she-camel for sacrifice, *al-'ažîre*, because according to the custom one she-camel is sacrificed after each successful raid. [782]

If the raiding party is made up of various tribes or clans, each of them has its own wholly independent leader. Only when the commander-in-chief also participates will he command in person and thus become *al-muniḥ al-muṭîr*, that is to say, the one who gives orders when to rest and when to march. To *al-muniḥ al-muṭîr* one she-camel, *ṣadrijje*, is given by each of the leaders, and besides he gets all the pack camels captured in the raid, such animals being recognized by their bald or gray backs, *ašhab aẓ-ẓahr*. Moreover he can pick out any she-camel he desires, *ḥazîzateh* (sic), and the best riding camel, and the camel for sacrifice. As a leader of his own troop he shares equally with the other leaders except when nothing but pack animals, he-camels, *zeml*, and she-camels, *roḥl*, have been captured in the raid. In that case the leader takes as many as he wants, the rest going to the men under his command.

701 727 425 The commander also decides whether the booty is to be divided, *ḥišer*, or whether every one has to seize it on his own account, *ṛejr ḥišer*. In picking out a riding camel after a raid in which every man has taken booty for himself, the *'ažîd* permits its owner to take any other he pleases in exchange, but has the right to except three participants from whom nothing may be taken. Such a permission is given with these words: "I empower thee to select from all raiders excepting from these three, A, B, and C. To them do not go, but otherwise take what thou desirest. *Ana mheddak behalṛazw 'oḳob ṭalâṭe flân wa-flân wa-flân lâ tiǧihom ḫoḏ illi tarṭik*." The she-camel he thus takes is called *ṛazwa*. If stray horses, *mâreǧ*, or abandoned camels are caught or dropped rifles found, both these being called *hâreǧ*, they are handed over to the commander, who is entitled to them. For the rest, captured horses always belong to the captor, are never shared,

703 726 place. Only come nearer with her [the mare]! *Jâ walad al-ḥalâl mâ hw ḥâẓer lâ čân ḥâẓer mâ čân ittaḳa' 'ank ḥâẓer min jesedd 'anneh mâr žarrebha ǧâj.*"

But if the hero happens to be present, he says: "Oh, who is inquiring for So-and-So? This is he. Thou hast reached him. *Jâ nâšeden 'an flân hâḍa hw waṣelt ḥâẓer.*"

The comrades of both warriors then stop fighting, the better to observe the result of the duel, *mulâḳa'*. Both duellists first utter the battle cry of their tribe, adding: "Never say: 'He has surprised or tricked me.' *Lâ tḳul ṛaṭarni w-bâḳni.* Brace up now and defend thyself! *ḫoḏ ḥaẓarak w-enfa' ḥâlak.* Oh, how do I frighten heroes! Thou sneeredst at me and thy lips are twitching!" A duel always ends with the death of one of the warriors. Of the victor the tale quickly spreads: "He fought, *tanâṭaḥ*, with So-and-So."

726 ● 782 Whoever catches sight of the chief during the battle and longs to defeat him, cries out: "O Allâh, help me to defeat the chief and I will sacrifice a fat she-camel to thee! *jâ allâh baš-šejḫ w-fâṭer.*"

266 727 It is a fact that there are still many who drink the blood of the stricken enemy. 'Awde abu Tâjeh shouted: "O Allâh, give Da'sân to me that I may drink his blood!" Da'sân al-Hemš was a brave Šarâri warrior. Meeting him in a battle, 'Awde abu Tâjeh with a well-aimed bullet swept him from the saddle, jumped down on him, and, putting his mouth to the wound, drank his blood. Then he cut open his breast, tore out the still beating heart, and ate it.

726 782 A raider who wishes either for his brother or for himself to capture a fine mare on which the enemy is still sitting, calls out: "Oh, for the luck of So-and-So! [here he names his brother or himself], help me to throw this rider off his mare and I will sacrifice a she-camel! *jâ baḫat flân beha-l-ḳlâ'a w-fâṭer.*" Then he shoots at the enemy, cuts him with his sabre or stabs him with his spear, and throws him from the saddle, *ḳalla'eh 'anha.*

726 628 A warrior coming face to face with an enemy by whose hand his father, brother, or another relative has fallen, shouts at him: "O So-and-So, I wish to avenge my father! *jâ flân jâ beṯarârât abûj.*" If the other is not afraid he will answer: "Away with thee who rememberest a debt and askest for a settlement! *tḫasa jâ ḥâfẓ ad-dên w-ṭâlbeh.*" But if he is afraid he begs: "I ask thy protection! Shouldst thou refuse it and

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Loosen your spittle! Look at the abundance! The *ğîre* oath rests on you!" Should they be reluctant to accept the invitation, they usually declare their readiness to have the oath rest on them and continue on their way. (On the *ğîre* oath see above, p. 460.) But if some one implores them with the words: "The *ğîre* oath of the slave Râšed rests on you, *'alejkom ğirat al-'abd râšed*," they must stop and eat something. Who the slave Râšed may have been, nobody knows. It is said of him that he was most hospitable and even forced travelers to eat with him.

Within three days after his return either the leader or the man appointed by him offers the customary sacrifice, *'ažire*. He kills a she-camel and exclaims:

"O Allâh, this is our custom! This belongs to the face of Allâh and to the face of our ancestor! *Jâ-llâh hâḏi 'âdatna hâḏi liwağh allâh w-liwağh ğeddina*." Every kin reveres its ancestor but never knows at what period he lived or where he was buried. The blood of the sacrificed animal is caught into the bulging iron sheet used for baking bread, *sâğ*, and with it the humps of the captured animals and the necks of the riding camels are besmeared. This is done in order to make sure of fresh booty.

A boy who has taken part in his first raid and brought back booty with him tries to buy a goat or a sheep in order to sacrifice it. Its blood he then sprinkles over his booty, *ḏbiḥa rušûš al-čâseb*; if a she-camel, he besmears her whole hump, if a mare, her whole forehead. From the tail of the captured mare he cuts a lock of hair, which he hangs up in his tent. This he does with every horse he captures to let all the guests know how many he has already taken; this custom is called *šeḏeb*.

After the return from a raid the story of who has fallen, where, and in what manner, quickly spreads. The female relatives of the slain men then walk out of the camp to a distance whence even a loud cry cannot be heard, there to bewail their dead.

A mother cries: "Alas, woe is me! alas, my child! alas, woe is me! alas thou whom I bore in my womb! alas, woe is me! alas, thou little son of mine! *Wa' wâjli wa' waledi wa' wâjli wa' ğenîni wa' wâjli wa' bunajja*."

A wife cries three times: "Alas, woe is me! ah, ruined is my tent! *wa' wâjli wa' hadem bejti*."

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

726 prudent — the more dangerous the region through which the
778 tribe has to pass when migrating, or where it encamps, the nearer together stand the tents of the various camps.

When the Rwala engage in a war of *al-manâḥ* (see above, pp. 540f.), during which they move with all their herds and tents into an enemy's territory, the camel carrying the Abu-d-Dhûr walks at the head of the whole tribe, surrounded by warriors who follow every movement of the animal with the closest
787 attention. They believe that Allâh gives signs by means of
778 the Abu-d-Dhûr,[1] from which the outcome of the fight can be foretold. Sometimes, in a dead calm, the ostrich feathers adorning the Abu-d-Dhûr begin to flutter. At other times the litter leans to the right or left, but suddenly straightens itself, remains quietly upright, and then rocks a few times from side to side. All this, the Rwala think, happens by the power of Allâh, *ḳudrat min allâh*, who sends them help, *'enâje*, from al-Markab, where He is believed to seat himself for a while. The waving of the feathers and the straightening of the Abu-d-Dhûr are signs that Allâh has touched it with his power.

●782 After each victory a camel is killed before the Abu-d-Dhûr in honor of Allâh. This is also done every year, even if the Rwala have had no war to which the Abu-d-Dhûr had to be taken.

NARRATIVES OF RWALA WARS AND RAIDS

539x 726x *Ad-Drê'i eben Ša'lân's Raid on the Ẓefir (Early Nineteenth Century)*

Of their wars and raids much was related to me by the Rwala.

In bygone days (at the beginning of the nineteenth century) they had a head chief named ad-Drê'i eben Ša'lân, who was celebrated for his bravery, *w-leh ṣît bel-furse*. Once, while encamped with his Arabs west of the Ḥawrân mountains, he heard of the defeat of Eben Haḍḍâl, the head chief of the 'Amârât, who, while migrating with his tribe, was attacked by the Ẓefir chief, Sulṭân eben Swejṭ, and despoiled of all he had. During the fight one of the enemy's warriors had tried to seize a pack camel guarded by Ḥoṣṣa, Eben Haḍḍâl's daughter. She had defended her animal from the man as best she could, but when he struck her she had cried out: "Ad-Drê'i, O my hero! *W-ṣâḥat ad-drê'i jâ raǧǧâli.*"

[1] [See pp. 571–573, esp. 116, — Analyst]